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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XIII.

JUNE, 1848.

No. 6.

WE are indebted to a valued friend of Missions, for a copy of the first Report (A. D. 1701,) of "The Society for the Propagation of the Gospel in Foreign Parts," which has been recently reprinted in England, containing curious and interesting information relating to early Missions in this country, with arguments which have not been weakened, but rather strengthened by the lapse of time. We avail ourselves of the first opportunity, since it was received, to spread it entire upon our pages.

AN ACCOUNT OF THE

PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

What the Society establish'd in England by Royal Charter hath done since their Incorporation, June 16th, 1701, in Her Majesty's Plantations, Colonies, and Factories: As also what they design to do upon further encouragement from their own Members and other well disposed Christians, either by Annual Subscriptions, present Benefactions, or future Legacies.

THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, as it is an affair of the highest importance to mankind, and therefore first given in charge to His apostles by the Son of God, when he commanded them to "Go, teach, and baptize all nations, in the name of the Father, of the Son, and of the Holy Ghost;" so hath it been the chief care of Apostolical men in all ages downwards, to execute that commission for the good of souls, and the honour of their Blessed Redeemer.

How the primitive preachers of it succeeded in the discharge of their great trust in the earlier days of Christianity, we have a glorious account in the sacred writings, where we find that whilst they were acted by "one and the same Spirit," the power of the Gospel was wonderfully advanced by them; 'twas no sooner risen, but like the sun, its emblem, it shone forth even upon the remotest parts of the then known world, "giving light to them which sat in darkness, and in the shadow of death." But when we observe in after-times the frequent eclipses it underwent, and the strange

declensions it suffer'd thro' the corruptions and dissension of those that succeeded in the later ages, 'twould afford matter for very melancholy reflections, should we too nicely enquire how our most holy religion, which in fifty days after the Resurrection of our Lord, was proclaimed at Jerusalem to men of all the nations, and in all the languages under Heaven; doth now, at more than fifteen hundred years distance, thro' the prevailing influences of Judaism, Mahometanism, and Paganism, bear no larger a proportion to those other professions than that of V. to XXV., no more than which is allow'd it by the most accurate computation in its utmost latitude, as it comprehends the Eastern, the Latin, and the Protestant Communions at this day.

To recover the ground lost, and for the better promoting the great ends of Providence, in reducing all denominations to one fold, whether Jews or Gentiles, there have been many and zealous attempts for the conversion of Infidels in these last times.

The Church of Rome, whose emissaries compass sea and land to gain proselytes, boasts much of her Spanish, Portuguese, French, and several other Missions, by which it must be confess'd, that the name and profession of Christianity hath indeed been enlarged, but mixed with such gross corruptions as very eminent persons amongst themselves have deservedly complain'd of, whilst the Reformed Churches of Holland, Sweden, Denmark, &c. have done more, though with less pomp, and under far less happy opportunities.

England we must confess hath been too much wanting to her self in this great concern, from whom more might have been expected, as enjoying more of the special favours of God, under a clearer light of the Gospel than many other nations; but the concurrence of many unhappy circumstances under which we have long laboured, hath obstructed the willing endeavours of many able and pious persons, who would often and heartily have come into this Evangelical work; but this noble design seem'd, by the special providence of God, to be reserv'd for so favourable a season, when many other pious and charitable works are carrying on in this kingdom.

'Twas during the reign of King William III. that this glorious design for advancing the kingdom of the Blessed Jesus was first effectually set on foot, who was no sooner informed by some whose hearts God had stirr'd up for this extraordinary undertaking, That in many of our Plantations, Colonies and Factories beyond the Seas, the Provisions for Ministers was very mean; and many others of our Plantations, Colonies and Factories were wholly destitute and unprovided of a Maintenance for Ministers and the Publick Worship of God; and that for lack of Support and Maintenance for such, many wanted the Administration of God's Word and Sacraments, and seem'd to be abandon'd to Atheism and Infidelity; and also that for want of Learned and Orthodox Ministers to instruct others of His Subjects in the Principles of true Religion, divers Romish Priests and Jesuits were the more encouraged to pervert and draw them over to Popish Superstition and Idolatry, but he immediately erected a Society or Corporation, consisting of many eminent personages in Church and State, as well as of a considerable number of others of almost all ranks and professions, to carry on so glorious a design; at the head of whom appear our Metropolitans of both provinces, the most Reverend Fathers in God, Thomas Lord Archbishop of Canterbury, and John Lord Archbishop of York, with the Right Reverend Father in God, Henry Lord Bishop of London, to whose jurisdiction the most of those places do belong.

The Society thus constituted, after adjusting preliminaries, as the choice of Officers, such were the President, Vice-President, Treasurers, Auditors,

Secretary, &c. appointment of Deputies in the Counties to take Subscriptions, settling of By-laws and Orders for their more regular proceeding in a matter of such consequence; and admission of New-Members, (as they were empowered by the Charter to call in such to their assistance from time to time, who might appear useful men,) applied it self diligently to the great work in hand, which had soon met with a fatal period by the lamented decease of its founder, had not the good providence of God bless'd us with an equal successor to the important affairs of religion as well as state, our gracious QUEEN ANNE, who, upon an Address for her protection from the whole body of the Corporation, was pleased, in the most favourable manner, to express her self thus.

I SHALL BE ALWAYS READY TO DO MY PART TOWARDS PROMOTING AND ENCOURAGING SO GOOD A WORK.

The Society being thus encouraged by the assurances of Her Majesty's royal favour, (who had beforehand declared her approbation of what they are now doing, by her princely munificence, when the affair was in private hands only;) the work has gone on ever since, by God's blessing, with greater success than could reasonably be expected. Correspondencies are begun abroad, Deputations settling at home, many Subscriptions made, several Benefactions brought in, and divers prudential ways and means taken for the conversion of Indians, and settling the state of religion in Her Majesty's Foreign Dominions; by supplying with able and good Ministers the natives as well as English; appointing Catechists and Schoolmasters for the slaves with other ignorant persons; and sending over select Libraries for the improvement of the Clergy, as well as practical treatises for the edification of the laity.

And at the same time, it has pleased God to raise up a spirit of zeal in many of the Plantations for promoting this great and good work.

What has been done as to the several particulars mentioned, appears from the view annex'd, extracted from the journals, memorials, and letters of the Society; whence may be easily gather'd how the Society has endeavoured to answer the great trust reposed in them to the satisfaction of unprejudiced persons.

All the English Dominions on the Continent of North America, from N.E. to S.W. with the Indian Nations bordering upon them.

THE FIVE NATIONS OF IROQUOIS, COMMONLY CALL'D, THE PRAYING INDIANS OF CANADA. *Present state of Religion.*—They have been converted to some sort of profession of Christianity by the French Jesuits chiefly, and the care of the governments of New-England and New-York; but earnestly desire further instruction from us; which if timely granted, they would be our defence as well as glory: being the constant barrier between New-York, Virginia, Maryland, and the French, and have more than once fought our battles; if not, they'll probably espouse the French and Popish Interests, against that of England and the Reformed Religion. *Assistance received from the Society.*—To Mr. Thoroughgood Moor 100*l.* per annum. To Mr. 100*l.* per annum. Besides which they are allowed 20*l.* towards furnishing their houses, and 15*l.* each as a supply for their libraries, &c. *Demands upon the Society for Ministers, Schools, Libraries.*—For the Mohocks. For the Oncydes. 1 for the Onontages. 1 for the Cayouges. 1 for the Sinnekes, or Sinnontowans. 1 for the River Indians at Shackook, a little above Albany.

NEW-ENGLAND, OR MASSACHUSETTS, WITH ITS NEIGHBOURING COLONIES. PROVINCE OF MAYNE, OR PISCATAWAY; NEW-HAMPSHIRE; PLYMOUTH; NA-

RAGANSET, OR KING'S COUN. CONNECTICUT. *Present state of Religion.*—In all these provinces eastward of New-York, there is no Church of England congregation; neither in Connecticut, Naraganset, Plimouth, New-Hampshire, nor that of Mayne, except at Boston, where there is a large one, having two Ministers, Mr. Miles and Mr. Bridge; and at Braintree, where a Minister is lately sent by the Lord Bishop of London. *Assistance received from the Society.*—To a Minister in the Isle of Shoales, who was upon the spot, 20*l.* for one year. *Demands upon the Society for Ministers, Schools, Libraries.*—1 Minister for the people of New-Hampshire: they'll do their best to maintain him. 1 Minister for Swanzy. 1 Minister for Little Compton, *alias* Seconet. 1 Minister for Tiverton. 1 Minister for Naraganset: they'll subscribe 50*l.* per annum.

NEW-YORK. FIVE ENGLISH COUNTIES—NEW-YORK, WEST-CHESTER, RICHMOND, QUEEN'S, SUFFOLK. FIVE DUTCH COUNTIES—ALBANY, ULSTER, DUTCH, ORANGE, KING'S. *Present state of Religion.*—The Protestant religion is settled here by Act of Assembly, as establish'd in England, except in Suffolk County. There is provision for one Minister in the city and county of New-York, at 100*l.* per annum. In Queen's County on Nassaw Island, 120*l.* for two between them. 40*l.* for one in the county of Richmond. In West-Chester a maintenance for two at 50*l.* each; besides, Her Majesty allows 130*l.* per annum for the Chaplain of the Forces: no Schoolmasters yet established, but expected suddenly so to be in the Dutch as well as English counties. *Assistance received from the Society.*—To Mr. John Bartow at West-Chester, 50*l.* per annum, and a benevolence of 30*l.* To Mr. Elias Neau, catechist at New-York, 50*l.* per annum. To Mr. Alexander Stuart at Bedford, 50*l.* per annum, with 20*l.* and 15*l.* for books. To Mr. Patrick Gordon, Rector of Queen's County, 50*l.* per annum; since deceased. *Demands upon the Society for Ministers, Schools, Libraries.*—1 Minister for Richmond; to whom they'll allow 40*l.* per annum. 1 Minister for Staten Island. 1 Minister for Rye; who'll be provided for there at 50*l.* per annum. 1 Schoolmaster for New-York. 1 Schoolmaster for Albany. 1 Minister for Ulster.

NEW-JERSEY—EAST, WEST. *Present state of Religion.*—Here is no Church nor School establish'd by Act of Assembly, either in the eight English towns, or two Dutch: but a considerable number of people that were Quakers, &c. are in a good disposition to join in communion with the Church of England ministry. *Demands upon the Society for Ministers, Schools, Libraries.*—1 Minister at the Falls in Shrewsbury, where Col. Morris is building a Church, and will endow it. 1 at Amboy, where they are building another Church. 1 at Hopewell, where they are building another. 1 in Monmouth County. 1 for St. Mary's at Birlingtown, with some utensils for the Church. 1 for Croswicks.

PENNSYLVANIA. *Present state of Religion.*—It is settled by people of almost all languages and religions in Europe: but the people called Quakers are the most numerous of any persuasion; and in Philadelphia, the capital city, there is an Episcopal Church, having a very large congregation, supplied by Mr. Evans and Mr. Thomas his assistant, who, besides the voluntary subscriptions of the inhabitants, have a grant from Her Majesty lately of 50*l.* per annum for the Minister, and about 30*l.* for the Schoolmaster. There is likewise here a Quaker's meeting, a Presbyterian one, an Independent one, an Anabaptist one, and a Swedish one without the town. *Assistance received from the Society.*—To Mr. Nichols at St. Paul's in Uplands, 50*l.* per annum, and 15*l.* in books. To the Church of St. Paul's at Uplands, a large Bible. To the Welch congregation, a Welch Bible and Common-Prayer-Book. To a patent for a Minister and Schoolmaster,

32*l.* 6*s.* 8*d.* at Philadelphia. To Mr. Tho. Crawford at Dover—Hundred 50*l.* per annum, and 15*l.* for books. *Demands upon the Society, for Ministers, Schools, Libraries.*—1 Minister at Chester, with a dependent School. 1 Minister at New-Castle, who would do great service. 1 Minister at the Falls, 30 miles above Philadelphia, where a Church is building. 1 Minister at Frankfort.

MARYLAND. *Present state of Religion.*—The eleven counties were divided into thirty parishes, by an Act of Assembly, 1692, besides which here are several Chapels: Popish priests and Quakers equally obstruct a good progress. Sixteen Ministers have a competent maintenance, their glebes settled, and libraries fixed, and many thousand practical and devotional books have been dispersed among the people with good effect, by the assiduous and pious care of the Reverend Dr. Bray, from whom a further account may shortly be expected. *Assistance received from the Society.*—To Mr. George Macqueen 6*l.* in money, 4*l.* in books. *Demands upon the Society for Ministers, Schools, Libraries.*—About 14 Churches unprovided. Many schools wanted.

VIRGINIA. *Present state of Religion.*—Divided into fifty parishes, with about thirty Chapels. Here is also a noble College erected for the education of the American youth in the studies of philosophy and divinity. Maintenance for Ministers settled by Act of Assembly, but by disuse impair'd in many places. *Assistance received from the Society.*—To Mr. Tyliard 20*l.* To Mr. Prichard 15*l.* for books. *Demands upon the Society for Ministers, Schools, Libraries.*—Several Parishes not supplied with Ministers.

CAROLINA—NORTH, SOUTH. *Present state of Religion.*—Here are about five thousand souls scatter'd like sheep without a shepherd, till a Minister was sent lately to Pamphlico. This county is not divided into parishes; however, there is a Church at Charles-Town, Mr. Marston, Minister, and another is building. *Assistance received from the Society.*—To Mr. Samuel Thomas at Gooscreek 50*l.* per annum for three years, besides 47*l.* at times. *Demands upon the Society for Ministers, Schools, Libraries.*—1 Minister for Roanook, who will be allow'd 60*l.* per annum. 1 School. 2 Ministers wanting. 2 Schools. Some Bibles and Common Prayer Books for the Negroes at Gooscreek.

THE YAMMONSEA INDIANS. *Present state of Religion.*—Mr. Samuel Thomas was sent to instruct these Indians in the Christian Religion; but finding it an improper season: his mission is respited for some time. *Assistance received from the Society.*—To Mr. Trott by the hand of Mr. Samuel Thomas 10*l.* for stuffs, by way of present to the Indians.

N. B. There are earnest Addresses from divers parts of the Continent, and Islands adjacent, for a SUFFRAGAN to visit the several Churches; ordain some, confirm others, and bless all.

The Reverend Mr. George Keith and Mr. John Talbot his assistant, are Itérant Missionaries, with an honourable allowance, suitable to so expensive an undertaking.

Some American Islands under the English Government, with Two English Factories in Europe.

NEWFOUNDLAND. *Present state of Religion.*—Has several settlements of English, with many occasional inhabitants; as workers, mariners, &c. at the fishing seasons, to the amount of several thousands: but no publick exercise of religion except at St. John's, where there is a congregation, but unable to subsist a Minister. *Assistance received from the Society.*—To Mr. Jackson 50*l.* per annum for three years, besides a benefaction of 30*l.*

RHODE-ISLAND, BELONGING TO NEW-YORK. *Present state of Religion.*—All under Quaker government, except one congregation of Mr. Lockyer's,

who is maintained partly by a contribution from England, and partly by the people of Newport. *Assistance received from the Society.*—To the Minister and Church Wardens of Newport, 15*l.* for communion-plate, pulpit-cloth, &c. *Demands upon the Society for Ministers, Schools, Libraries.*—1 Minister for Portsmouth. 1 Schoolmaster.

LONG ISLAND, BELONGING TO NEW-ENGLAND. *Present state of Religion.*—Here are many Dutch, who have several congregations; some Independents, a few Quakers, many of the inhabitants of no religion at all. *Assistance received from the Society.*—To Mr. William Urquhart, maintained by the subscription of the Yorkshire Clergy at Jamaica, 50*l.* per annum, and 15*l.* for books. *Demands upon the Society for Ministers, Schools, Libraries.*—1 Minister for Oyster-Bay. 1 Minister for Hempstead, who will be allow'd 60*l.* per annum there.

JAMAICA. *Present state of Religion.*—Here were fifteen parish Churches: one of which, Port-Royal, was burnt down January 2, 1702, and not retrievable; being annex'd to King's-Town by a late Act of the Country, which prohibits any market for the future at Port-Royal. *Assistance received from the Society.*—To Mr. Philip Bennet, Commissary there, 5*l.* for books, &c.

ANTEGOA. *Present state of Religion.*—The English here residing have five parish Churches, which are of the Church of England. *Assistance received from the Society.*—To Mr. Gifford and other Ministers 20*l.*

MONTERRAT. *Present state of Religion.*—Has two parishes of the Church of England likewise. *Assistance received from the Society.*—To Mr. Arbutnot 20*l.* for books.

Factories in Europe.

MOSCOW. *Present state of Religion.*—Here is a factory of English merchants, as at Arch-Angel, where they reside alternately; to whom the Czar has been graciously pleased to give lately as much ground as they shall desire to build a Church upon, with other conveniences for the Minister, &c. who uses the Liturgy of the Church of England, and who is desired to insert the Czar's name and his sons in the Litany and Prayers for the Royal Family. *Assistance received from the Society.*—To Mr. Urmston, a benefaction of Greek Liturgies and Testaments for the courtiers; of vulgar Greek Testaments for the common Muscovites; and of English practical books for the youth and servants of the factory, &c.

AMSTERDAM. *Present state of Religion.*—For the interest of the English nation, the honour of its Establish'd Church, and comfort of its members residing here in peace and war, as gentlemen, merchants, soldiers, seamen, &c. The Burgomasters have given a piece of ground for building an English Church: till that can be compass'd, a private Chapel is made use of, where there is a pretty good Church of England congregation. *Assistance received from the Society.*—To Dr. Cockburn, 50*l.* per annum for two years.

N. B.—Some Common-Prayer-Books in 8vo. with other Devotional and Practical Books, are very much desired by the people, both in the Islands and on the Continent.

From the foregoing View, may be observed,

- I. What the Society has already done towards the Propagation of the Gospel in Foreign Parts.
- II. What they have before them to do still in that important business.
- III. What encouragements they hope for to enable them to go through so great a work.

I. What the Society hath already done towards the Propagation of the Gospel in Foreign Parts, since the date of their Charter, June 16, 1701.

1. That they might answer the main end of their Incorporation, they have actually commission'd two Missionaries at a very great expence, and are soliciting maintenance from the Crown for four more, who are at least wanting, for the conversion of the Praying Indians of Canada, whose souls we must be accountable for, if we neglect longer to instruct them in the faith of our blessed Redeemer, when God has so wonderfully open'd their eyes, their hearts, and their very tongues, so as to call to us, as those of Macedonia did to the apostles of the Gentiles, "*Come over and help us.*" To which purpose, so remarkable are the words of one of their Sachems or Kings, in the name of the rest, in which they sensibly exprest their concern for such a Mission, to the Commissioners for the Indian affairs in Albany, June 28, 1700, as appears by an original extract of the Earl of Bellamont's to the Lords Commissioners of Trade and Plantations, October 25, 1700, that they highly challenge a place in this account, to the exceeding comfort of all such good Christians as hope that their redemption draws near. "We are now come to trade," saith he, "and not to speak of religion; only thus much I must say, all the while I was here before I went to Canada, I never heard any thing talk'd of religion, or the least mention made of converting us to the Christian faith; and we shall be glad to hear if at last you are so piously inclined to take some pains to instruct your Indians in the Christian religion; I will not say but it may induce some to return to their native country. I wish it had been done sooner, that you had had Ministers to instruct your Indians in the Christian faith, I doubt whether any of us had deserted our native country: but I must say, I am solely beholden to the French of Canada, for the light I received to know there was a Saviour born for mankind; and now we are taught God is every where, and we can be instructed at Canada, Dowaganhae, or the uttermost parts of the earth, as well as here."

And in a later conference with the Lord Cornbury, those five Sachems or Kings of the Iroquois, promised him at Albany, "obedience to the faith of Christ," told him, they were "glad to hear the sun shined in England since King William's death;" admired at first that we should have a "Squa Sachem;" viz. a woman king, but they "hoped She would be a good mother, and send them some to teach them religion, as well as traffick;" then sent some of their country presents to Her Majesty, signed the treaty, and "made the covenant so sure, that thunder and lightning should not break it on their parts."

Nor has the Society turned their thoughts only on the Indians in the northern parts of the English dominions, but have sent also one Missionary for the service of the Yeomansee Indians to the South of Carolina, who having been lately engaged in a war with the Spaniards, and every day in danger of an invasion from them, were not in a condition to receive instruction, nor was it thought fit by the Governours to trust him yet amongst them, but as soon as 'tis practicable to treat with them, there are assurances he shall leave the neighbourhood, where he is instructing many souls as much neglected as the former, the Negroes of Gooscreek.

2. The Society has not only had a regard to Infidels, but, as becometh Christians, has taken care of its own countrymen, in sending Ministers with good allowances to the several parts along the continent of North America, where they were most wanted, and the harvest is ripe for such labourers, who will faithfully resist and oppose the progress of Atheism, Infidelity, Quakerism, Antinomianism, ignorance, and immorality, which have hitherto fatally overspread those infant Churches.

3. They have made suitable provision also for some of the islands, those too much neglected parts of Her Majesty's territories, but a supply of two Ministers, without any charge to the people, and have otherwise supported eight or more in the islands, and on the continent in such manner as has been requested.

4. That the Factories mention'd in the Charter might not be altogether insensible of its concern for them, there has been a Settlement compass'd for a congregation at Amsterdam, with the consent of the Magistrates of the place; and since encouragement given to the promising beginnings of a Church as Moscow, of which the Czar himself has laid the foundation by bestowing as much ground as shall be desired for that use upon the English merchants.

All this the Society hath done upon the bare Annual Fund of about 800*l.* per ann. with the accession of only 1700*l.* occasionally subscribed: the amounts of which together do hardly answer the demands of the present Missionaries and Ministers, &c. abroad, with the incidental charges of the Corporation at home: therefore,

II. What the Society has still before them to do in this important business, calls for more than ordinary Benefactions from without, whilst the yearly Subscriptions of the incorporated Members falls short of 1000*l.* per ann. and that voluntary too. A slender bottom, upon which to begin the conversion of the Indians mention'd, to build them up in our most holy faith, and to provide Ministers, Catechists, Schoolmasters, Libraries, Churches, &c. for a continent well peopled under several Governments, 1200 miles in length upon the sea-coast, as well as for the islands of Newfoundland, Bermudas, Jamaica, the Bahama, and Caribbees; in some of which there is as yet no provision of Ministers, or of any support for them, and in all the other much fewer than the publick service of God, and the instruction of the people doth usually require: which prospect, should it be enlarg'd by a view of the future care that is to be had of the remaining Factories and places to which we trade in Asia, Africa, and Europe it self, where they live as it were without God in the world, to the great reproach of the Christian religion, except at Hamborough, Lisbon, Smyrna, Aleppo, Constantinople, Fort St. George, Surat, &c. which are well supplied by our worthy Merchants that trade or live there; what an invitation is hereby given to the liberality of all well disposed Christians to whom God has given more than a competency, with the unspeakable blessing of hearts graciously disposed to employ the surplusage to His honour and glory?

Since then this great work of maintaining the Christian religion and propagating the Gospel in Foreign Parts, calls aloud for the utmost assistance, and appears upon the view to be worth all our pains and cost; it is to be hoped,

III. That the Society will meet with suitable aid and encouragement to enable them to go thro' so glorious a work as is now before them, of reducing infinite numbers both of Pagans and nominal Christians from the power of Satan unto God: and therefore,

1. As her Sacred Majesty has been a shining example to her subjects in this cause of God, by extending her royal bounty and charity towards it: so it is heartily desired,

2. That all her good subjects, in their several stations, will be forward in their proportions to promote God's honour and the good of souls;

That the nobility and gentry, (as some have already done to their honour) would all of them add a peculiar lustre to their characters, by assisting so noble a design with a liberal hand.

That the Ministers of extraordinary qualifications, men of temper, of

prudence, of learning, pious conversation, affection to the establish'd government, and above all, of Apostolical zeal, would willingly offer themselves to so great a harvest, where the labourers are few.

That the Merchants and rich Traders, who have reap'd their temporal things plentifully by the labours and pains of those poor ignorant or misled creatures, would be at last prevail'd upon "*to sow to them spiritual things*" in as great abundance; that all people, in short, to whom this notification shall come, (without the formality of a brief or general collection, as has been practised in these cases with good success in other kingdoms) will give their helping hand to so laudable an attempt which may do their own souls and the nation so much good.

It is not to be expected that many should rise up to the example of an unknown lady, who has cast in lately 1000*l.* into the treasury of this Society: but he doth acceptably who gives according to his ability.

The Treasurers for the year 1703, are,

Mr. John Trimmer, Merchant, living on College-Hill.

Mr. John Hodges, Merchant, living in Elbow-Lane near College-Hill.

The Secretary to the Society is,

John Chamberlin, Esq: in Petty-France, Westminster.

At a Court held at St. Martin's Library, Feb. 4, 1703,

RESOLVED, That the Thanks of this Society be given to the Reverend Mr. Stubs for the great care and pains he hath taken in preparing the New Account of the Proceedings of the Society.

RESOLVED, That this Order be printed at the foot of the said Account.

LETTER

FROM THE AUTHOR OF THE DIOCESAN ANNALS OF KENTUCKY.

Rev. and Dear Brother :

The writer of the article, in your columns, upon the Early Episcopal Clergy of Kentucky, has read the strictures of the Rev. Dr. Chapman, in your number for April, and cheerfully confesses that he has been convicted of inaccuracy as to the time of Bishop Ravenscroft's visit. The first Journal has never been printed, and authentic dates were not at hand. No disposition was felt by the writer to undervalue the labors of any living clergyman, least of all, those of the Rev. Dr. Chapman. That so large a number should have been presented for confirmation, sufficiently implies the progress and strength of the Church at a single parish, that at Lexington. As the Rev. Dr. readily acknowledges the great and delightful influence of the visit of Bishop Ravenscroft over the general interests of the diocese, it is hoped that no need will be felt for further explanation.

A. C—N.

MISSIONARY REPORTS.

Michigan.

Eaton Co.—REV. LUMAN FOOTE.

“ My prospects of doing good here, though gloomy and discouraging, are less so than heretofore ; and I am not without hope that the seed sown will, in God’s good time, spring up and bear some fruit to his glory, and to the edification of the Church of His most blessed Son.”

Flint—REV. CHARES REIGHLEY.

“ Your missionary feels encouraged to believe that his labors have not been wholly in vain. Some have already renounced the world, ratified and confirmed the promises and vows made at their baptism, and walk worthy of their profession. Others, he thinks, are seriously impressed with the power of divine truth—and he has reason to hope, are looking to God, through the blessed Jesus, for the renovating influences of the Holy Spirit. Additions have also been made to the numbers of families attending on his ministrations.

“ The Sunday-school connected with this station, you perceive is in no very flourishing condition. It affords your missionary, however, pleasure to say, that he has received an intimation from the kind and excellent Recording Secretary of the American Sunday School Union, that an application for a donation of books from this school will be favorably received. The letter from the Secretary came too late to forward an application this fall, and receive the books before the close of navigation. It will be made, God willing, early in the spring, and if successful, will greatly increase the interest of both teachers and pupils as well as the members. Your missionary cannot allow this opportunity to pass, without gratefully acknowledging that this is not the first time that the American Sunday School Union, through its excellent Secretary, has come to the rescue, or rather, support of a feeble school in this state, connected with our Church. While your missionary was stationed at Fort Gratiot, as Chaplain to the Army, he received a library for Grace Church, Port Huron, from that institution. A school was organized under the superintendence of a beloved brother and student, Rev. P. D. Spalding, now Missionary to China, and an efficient corps of teachers, male and female ; and on the evacuation of his military post, your missionary left a school in active and successful operation, under the superintendence of the same teacher.”

Homer—REV. D. BARKER.

“ Within the month past I have extended my efforts, and have officiated at a third service at Albion, ten miles distant from my residence, on each alternate Sunday ; and shall continue to do so, Providence permitting, and also give them occasionally an entire Sunday. This parish has been in a very dispirited state, but now manifests more interest in the attendance upon the services of the Church. The parish at Homer is slowly, though steadily increasing.”

Jonesville—REV. R. S. ELDER.

“ My field of labor is truly an important one, and must be sustained by the blessing of God at all hazards, whether we receive any aid from the Board or not.

“ I have two very flourishing congregations to which I minister once every Sunday. I reside in Jonesville and preach here in the morning, (and during last winter, also in the evening,) and at Hillsdale, (five miles distant,) at 2 o'clock in the afternoon.

“ The prospects in both places, for the Church, are very encouraging. In Jonesville, we have a beautiful church edifice—wood, and of the Gothic order—nearly ready for occupancy.

“ During last winter, we worshipped in a private house, and for the summer, occupied the Presbyterian house. My vestry tells me we shall soon be in our own church.

“ At Hillsdale I found, when I took charge of the parish, that it had not been fully organized. The necessary steps were soon taken to effect it.

“ We have the use of the Methodist house for three years from the time I entered on my duties. Our congregations are, and have ever been, good.

“ Could this station receive the aid of the Committee for one year more, I think it will then withdraw. The Bishop has not been able to visit us since I have been here, and the additions to the communion have not been as numerous as they otherwise would.”

Kalamazoo—REV. A. D. COLE.

“ The Church in Kalamazoo is in a promising condition, and there is every reason to hope that by another October it will be able to relinquish the aid of the Domestic Committee. The parish possesses a good share of strength, which, blessed and invigorated by the Spirit of God, will raise it to a high state of temporal and spiritual prosperity. During my absence, I have had the happiness to hear that the new edifice has been entirely enclosed, and lacks now for its completion little more than flooring and furnishing. I hope that the report for April next will contain the cheering intelligence that the work of the House of the Lord is entirely finished.”

Brighton—REV. A. S. HOLLISTER.

“ At Hamburg, we have a numerous and interesting congregation, very attentive, very devout, and I would fain hope that the way is preparing for much good at such time as it shall please God to pour out his blessing upon us. At present, we witness no conversions. We have a sad dearth in spiritual things. The number of persons that unite with Christian churches, of any name, is not in this country half equal to those lost by death, or by falling into neglect of religious duties. I have been absent from my charge only one Sunday in attending Convention. That Sunday I spent with my old parish in Troy, where I preached twice, to large congregations, and attended a funeral. Of this painful duty, I had during the last six months an unusual share, though I am happy to add we have lost none of our communicants by death. Sickness in my own family has kept me from some intended excursions of missionary labor, on which I am now preparing to enter; and I hope, with the blessing of God, to be instrumental in doing much good in this neglected portion of the moral vineyard. I might write much more, but think it unnecessary. My motto is ‘toil on, in due time we shall reap if we faint not.’ On the whole, I do not feel dis-

couraged, nor afraid of the result of my labors, but I am mortified in thinking that I have so poor an account to render at present."

Marshall—REV. J. S. LARGE.

"Owing to the depressed state of the Missionary Treasury, and the fact that this parish has received aid for a period of five years or more, the Bishop thinks it must now sustain itself. This it will find difficult to do; but I trust there will be manifested a liberality on the part of the parish commensurate with its wants."

Niles—REV. G. B. ENGLE.

"The prospects of the parish are evidently brightening. Harmony prevails, I think, without an exception. Our village is increasing since the location of the Central Rail-Road within the corporation, and I trust that we shall be able, in some two or three years, to sustain the Church without missionary aid."

Trenton—REV. RICHARD BURY.

"Among occasional services elsewhere, I devoted one Sunday, by particular request, to the vacant parish at Toledo, Ohio, until for a year or two past, if I remember correctly, one of the stations under care of the Society, and where, from its present appearance and large promise of further increase, the funds of the Society had been well expended. But, with more laborers, and what is equally important to success, more ample and adequate means for their comfortable and just support when thus employed in doing their Master's work, the Church and Gospel, for whose extension and prosperity he hath entrusted to His baptised members ample and even over-abounding means, might be established with, I had almost said, a hundred-fold increase—may I not safely affirm, in ten places to one? It does seem to me, that if all, and especially the rich, who have been made the highly honored, as well as responsible stewards of the goods entrusted to their occupancy, were seriously and in earnest to consider, as they should, that the Lord of the harvest will, one day, come to demand his own, with increase, and *that*, perhaps, suddenly, at the decisive call of death, the Lord's treasury would no longer be so shamefully and unrighteously beggared. God's people do not surely consider what an account is preparing to strike the balance so fearfully against them, or they would not, so large a majority of them, allow the Church repeatedly, yet still in vain, to call for that which of right belongs to it, and hath been put into their hands for ready keeping. But we still hope for a more enlarged and zealous fidelity in the premises, and that many more than at present will speedily throw off their indifference, so as the more effectually to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.' Though strictly a matter of debt, on their part, yet condescendingly put by Him to the score of Christian liberality." * * * *

"Thus far, I believe it safe to affirm, we have paid to the Committee, by stated collections at the Holy Communion, a larger amount than as yet received by us, a circumstance probably not often occurring in missionary stations, and which I beg you to understand, is not owing to our large numbers and wealth, for we are comparatively feeble in both respects, though gradually improving, but rather to something of system, and withal, I trust, a willing heart. Since my last report, we have been enabled, besides keeping up the stated services of the Church at Trenton, through the kind and generous aid of the Rev. Mr. Fox, to sustain also the service on our island

every Sunday. In the morning, the Rev. Mr. Hunter, who has commenced a private male school in his own house, about half a mile from me, on the same side of the isle, with promise of great usefulness, officiates at home, chiefly for the benefit of his pupils and family, as many of the neighbors attending with them as are so disposed and can be accommodated. In the afternoon, the service has been held at my own house, for a number of weeks, and we hope to continue it thus stately, between us, at one of our dwellings, perhaps alternately, till means shall be raised for the erection of a more appropriate 'House of Prayer,' God giving us His blessing."

Ypsilanti—REV. J. A. WILSON.

"On the 1st of July I resigned the parish of Zion Church, Pontiac. For the three months that intervened between my last report and my resignation of that station, I have nothing to report, except the baptism of two children, and performing on each Lord's day the regular services and preaching. I lived and labored at Pontiac seven years and six months. When I commenced there no organized parish existed, and only a few fugitive hearers composed my congregation; and they without a temple of God to worship Him in. My last report will show that I have left a very respectable parish, which owns a neat and convenient edifice—free from debt.

"The parish has called a clergyman, whom they are to support without missionary aid—at least so I am informed. From these statements, the Church and the Board will see one little spot in their great field where their money, their prayers, and their efforts have not been wasted."

Itinerant—REV. PHINEAS SMITH.

"Since my last I have preached several Sundays in Pittsfield—two in Scio—two in Dexter, and the residue of my time has been devoted to Desboro'. I cannot but hope some good has been accomplished in all these places, particularly the last named (Desboro'.) In that place we have had a Sunday-school numbering 20; also a singing-school. I have likewise visited the sick, and preached Christ, and him crucified, from house to house. Several burials have been attended. These instrumentalities, accompanied by prayer, added to the stated ministrations of the Gospel, have been, and are, I trust, blessed of God. The people of Desboro' are anxious to have my continued services. Whether they can do anything for my support adequate to my wants is uncertain. Sickness has been an appalling calamity among them; but that is subsiding, and brighter days are hoped for."

Intelligence.

NEGROES.

FROM the Thirteenth Annual Report of the "Association for the Religious Instruction of the Negroes," we extract some portions which will be interesting, as showing what is being done by members of our Church—our limits preventing us from publishing the whole. The re-

port enumerates, under different heads, whatever is known on the subject, of the efforts of the various religious bodies. This information, with regard to our own Church, is principally contained in letters from Bishops of the various Dioceses, and other authentic sources.

“ *The Diocese of South Carolina* stands pre-eminent for its interest and labors. In the journal of the last convention, which brings down the reports to January 1, 1847, there is a decided and steady advance, and so enlightened is the mind, and so settled is the conscience of the clergy and laity of this diocese on the duty, and so systematic are the plans pursued, that the work, by God’s blessing, will go on unto perfection. The parochial and missionary reports are refreshing to every one who desires the salvation of our colored population.

“ The limits of this report forbid more than a brief summary. On some resolutions introduced into the convention by Mr. Lesesne, the subject of the religious instruction of the negroes was freely and fully discussed, and the discussion was conducted with great intelligence and Christian feeling. The end aimed at in the resolutions was ‘ the establishing and keeping up a congregation of black and colored persons within the city of Charleston and the suburbs.’ The said congregation to be in ecclesiastical connection with the diocese, and under the care of a white minister, &c. A gentleman belonging to the diocese, who was present in the convention, in a letter written some time after, says: ‘ The debate in our recent convention was one of the most earnest and affectionate I have ever listened to. Clergymen of all ways of thinking on other subjects were of one mind on this. Laymen of influence spoke warmly in favor of the subject. Even men not professing religion themselves, advocated the imparting of it to their servants. Prominent lawyers avowed their approval, and gentlemen of high standing were peculiarly urgent in pressing the claims of our negroes upon us, from the highest considerations of Christian obligation. In short, we consider the question at rest, &c.’

The Rev. Paul Trapiet was invited to take charge of this congregation. He published a sermon in relation to the movement, which he delivered in several of the Episcopal churches in Charleston; and he is now, we believe, going forward in all the steps and arrangements necessary to the consummation of the plan. A plan identical and simultaneous with this originated in the Presbytery of Charleston. The colored congregation was to be put under the care of the Rev. John B. Adger. Mr. Adger preached a sermon on the subject, which was also published, and it would be advantageous to the cause of the religious instruction of the negroes in our Southern cities, if these two sermons, carefully and ably prepared as they are, together with the *circular of the committee of the convention*, were extensively circulated in our cities. *The destitutions of the colored population in our cities are very great*, but not so great but that they may be met and supplied by united and vigorous action in the different denominations of Christians. The work in God’s mercy is now begun, and it must advance. Some opposition to the plan was manifested in Charleston, and directed mainly against the Rev. Mr. J. B. Adger’s effort, in a series of communications in one of the daily prints, which were answered at the time and since very conclusively in the Southern Presbyterian Review. The opposition was limited and the effect temporary. The good sense and Christian decision of the people of Charleston, will, in due time, establish and perfect the work which they have had the honor to project.

“ Bishop Gadsden, on thirteen occasions, held services for the negroes—

eleven times on plantations and twice in other places. He consecrated Christ's chapel in Prince William's parish, a chapel put up at the sole expense of the assistant minister of that parish and formerly rector of it, the *Rev. Stephen Elliott, for the special benefit of the colored population*. And Mr. Elliott resigned his charge that he might devote his entire care to that population in the parish, and he does this zealously, faithfully, and *gratuitously*. To use the language of the rector, Mr. Leverett, 'would that others blessed with the ability were equally willing to imitate an example which has its record on high.'

"There are forty parochial reports, and *in every one* there is mention made of attention to the negroes, as part of the pastoral charge to their religious instruction. The *baptism of colored children*, the *baptism of adults*, the *confirmation*, the *marriages*, and the *funerals of the negroes*, are as regularly attended to and registered as are those of the whites.

"There are 36 churches reporting colored members, in some the number is large; there are 15 Sabbath-schools for colored children. Ten rectors have special services for their colored charge on the Sabbath a part of the day. A few report a lecture for them in the week. Seventeen preach, and some of them extensively, on plantations on the Sabbath and during the week, and eleven regularly catechise the colored children in the church, and in some cases this is in addition to their Sabbath-schools for them. In some parishes, the children are catechised extensively on the plantations, and efforts are making to increase this most important domestic instruction. Six regular catechists are employed in connection with the churches and as assistants to the rectors in the instruction of the negroes. The number may increase. In all the congregations assembled for public worship, there are blacks present with the whites.

(TO BE CONTINUED.)

FUNDS.—We are compelled again to allude to the state of the Domestic Treasury. We must again earnestly and affectionately invoke the assistance of our brethren of the Clergy and Laity. The details of our necessities have been spread before our readers so frequently, that we hesitate again to descend into particulars on such a subject. Every reader of the Spirit of Missions knows that we have not received enough by some thousands of dollars to pay the amount due on the 1st April last. That our annual estimate of expenditure is \$32,000. We acknowledge in the present number but \$25,000 since June 15th, 1847—and we entered upon the present fiscal year with a debt of nearly eleven thousand dollars. Now, although the receipts up to this date very largely exceed the corresponding acknowledgment of last year, every one will readily admit that this greater sum by no means comes up to the measure of the Church's ability.

The necessities of the department are increasing every year. Emigration is annually pouring into the country thousands of human beings—many of them members of the Church, and attached to her worship—all of them material for the Church's great work. It is no time for a falling off, either in means or in exertions; and we trust that, having called attention to the subject, thus briefly but plainly, those to whose hands the work has been

entrusted by the Church will at once do all in their power to relieve us from despondency, the missionary from suffering, the cause from embarrassment, and the Church from dishonor.

RESIGNATIONS.—Rev. W. H. Moore, Manchester, N. H., on account of ill health.

Rev. J. A. Massey, Livingston, Ala., having removed to Mobile.

REMOVAL.—The offices of the Domestic and Foreign Committees of the Board of Missions have been removed to No. 2 Park-place, south-west side.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th of April to the 15th of May, 1843:

NEW-HAMPSHIRE.

Manchester—St. Michael's.....\$3 97

CONNECTICUT.

Cheshire—St. Peter's.....\$10 00
Hartford—Christ Ch. 54 33
Huntingdon—St. John's, for the Jews 2 05
Litchfield—St. Michael's..... 11 00
Middletown—Christ Ch., Ladies' Miss. Soc., $\frac{1}{2}$ 10 50
Pomfret—Christ Ch..... 6 00
Richfield—St. Stephen's, a member for the Mission at St. Croix Lake H. P. E..... 4 00 98 88

NEW-YORK.

Albany—Grace Ch., for the Jews... 2 45
Brooklyn—Emmanuel Ch..... 1 00
Delhi—St. John's..... 5 00
Goshen—Easter off'gs, H. S. H..... 5 00
Malone—St. Marks..... 2 25
New-York—Ch. of the Holy Apostles 28 76
Do. Evangelists, a class in S. S. 5 00
Grace Ch.....400 00
St. Bartholomew's.....159 36
St. Mark's..... 6 37
Sandy Hill—Zion Ch., for the Jews. 3 00
Stockport—St. John's, Easter off'gs. 8 00
Troy—St. John's, Easter coll..... 40 00
St. Paul's do. do.....297 79
Do. for Ill. \$5; for Ark. \$3..... 13 00 965 98

WESTERN NEW-YORK.

Oxford—St. Paul's, a lady.....10 00

NEW-JERSEY.

Newark--Trinity..... 30 60
Orange—St. Marks..... 20 00 50 60

PENNSYLVANIA.

Philadelphia—M. C. Whitehurst ... 15 00
Trinity Ch., a lady, for the Jews 2 50
St. Peter's..... 12 00

Upper Marion—(Swedes) Christ Ch. \$8 00
Williamsport—Christ Ch., $\frac{1}{2}$ 2 00 \$39 50

MARYLAND.

Queen Caroline Par..... 5 00
Washington, D. C.—Trinity Ch., Easter off'gs.....100 00
From a friend..... 5 00 110 00

GEORGIA.

Augusta—St. Paul's, $\frac{1}{2}$ 34 00
Maricotta—St. James's, for the Jews. 5 00
Savannah—St. John's.....100 00 139 00

ALABAMA.

Carlouville—Miss. station..... 8 30
Huntsville—Ch. of the Nativity, $\frac{1}{2}$... 10 00 18 30

MISSISSIPPI.

Natchez—Trinity.....90 00

TENNESSEE.

Somerville—A miss. station, contributed in Sept. 1847, but not previously acknowledged..... 4 00
Do. ladies of the parish.....104 00 108 00

OHIO.

Cuyahoga Falls—St. John's, Easter coll..... 5 00
Piqua—St. James's..... 5 00 10 90

INDIANA.

Michigan City—Trinity Ch..... 10 52

ILLINOIS.

Chicago—St. James's..... 19 50
Ottawa—Christ Ch., sewing circle... 5 00 24 50

LEGACIES.

The late Stephen Warren, of Troy, N. Y., per J. M. Warren, Esq.....500 00

Total.....\$2,185 25

Total since June 15th, 1847.....\$25,577 79

FOREIGN.

MISSIONARY CORRESPONDENCE.

Athens.

FROM THE REV. MR. HILL.

Athens, March 28, 1848.

REV. AND DEAR BROTHER :

I wrote to you on the 4th inst. acknowledging yours of 28th January. You were duly informed that the improvement in Mrs. Hill's health rendered it unnecessary for her to take advantage of the Committee's very kind permission to visit England, and subsequent events have certainly tended much to increase our thankfulness that this extra expense was avoided. She was providentially able to recommence her regular duties about the middle of September last, and continued them without interruption. It was, however, apparent, that this course was producing the same serious effects upon her nervous system; and it was, therefore, with much anxiety we awaited the return of Miss Baldwin. As she arrived only on the 23th of November, and as there would be only an interval of six weeks to the close of the year, when we rest for the Christmas holidays, no change was made in our arrangements on that account. At the time of Miss B.'s arrival, the uncertainty which seemed to rest upon the future fate of this Mission had been dissipated by the resolution of the Board of Missions in June, confirmed by the subsequent vote of the General Meeting in October, which was communicated to me in your letter of Oct. 30th; and although we knew we should be much straitened by the limited allowance of £500, that was voted, yet we felt that as the appropriation was at length fixed and determined, and, as we supposed, secure, we could still do a good deal; and we determined to do as much as we possibly could, in dependence upon God's blessing. Thus, with revived hopes, we commenced our preparations for our annual (Christmas) festival.

It was only a few days before the arrival of that festival that your letter of Nov. 12th was received; and, for some time, we hesitated as to what course we should pursue. At times we were almost tempted to close the school at once. We reflected, however, that we are living in the midst of a quick and observing community, and we did not feel quite prepared to answer all the questions and surmises that would unquestionably arise. We were, moreover, in daily expectation of a visit from some friends from the United States, who were deeply interested in our Mission, and had made it their special object to come thus far, while on the continent, to visit us. We felt that we could not present to them the wreck of 17 years' hard labor, and empty benches and closed doors, when they expected to find us educating immortal souls in the knowledge of God, and their Saviour Jesus Christ. It was concluded to celebrate the Christmas festival as usual, and to give these members of our Church and friends of our

Mission an opportunity of adding one more testimony, from personal knowledge, to the many similar proofs, of the reality and value and extent of the efforts employed by us among the people; an opportunity of giving some satisfactory account of a work which we fear must shortly be abandoned.

Our friends arrived three days previous to the Greek Christmas, and had the pleasure of assisting us in some of the preparations. The day was fine—the crowd of happy faces within the walls, and of those without for whom there was no room, as great as on any former occasion; the group of pupils and spectators, and the gratified countenances, especially of the parents, as their children passed before them, each with its annual gift, formed altogether a scene so enlivening and impressive, as not to be soon forgotten. The “*Proverbs*” and *New Testaments* which were distributed, showed how many had been added to the number of the readers and learners of the Word of God during the past year. The distribution of the *Pentateuchs* and *Tracts*, indicated the old pupils, who had been long enough under our instructions to be enabled to add to their elementary knowledge of the letter of Scripture, a knowledge of its doctrines also.

Thus each having received an appropriate portion of our good things—our Hymns of praise, including the Doxology of the Angelic Host, having been sung—and all our exercises closed, the crowd slowly dispersed; and while we lingered behind to see that none were forgotten, it was affecting to see many of the parents pressing upon us, with their children in their hands, to thank us for the past, to implore God’s blessing upon their benefactors, and to express their earnest *hope*, that we might all thus meet together on the next anniversary. To this, however, our hearts were too full of anxiety and doubt to be able to respond. We felt that, perhaps, another festival like this would not be celebrated, and that this, our *seventeenth* anniversary, was, in all probability, destined to be our *last*.

While upon the subject of our *Christmas* anniversary, I may as well introduce here the list of the Scriptures, &c., distributed on that occasion. It was as follows:

1 Greek *Bible*, (the entire Scriptures.)
 2 English *Bibles*, do.
 13 English *New Testaments*.
 37 Greek ditto.
 17 *Pentateuchs*.
 39 *Proverbs*.

Tracts (to those who had previously received the Scriptures:)
 23 copies of the Ten Commandments.
 46 “ Young Cottager.
 43 “ Two Lambs.

 112

109 copies of the Scriptures.

Thus we have 221 readers of Scripture and Scripture Tracts; and to these have been added, since last Christmas, up to this date, 33 others—in all 254.

The *Christmas* vacation gave us time for reflection, and we set ourselves seriously to consider *what was to be done*. The abandonment at once of this most prominent and effective part of our labours, seemed to be fraught with such serious consequences, that we could not bring ourselves to do it. The curtailment of any part of it was impracticable; for, situated as we are, *to retrench is to destroy*. It was the unanimous opinion of the whole missionary family, that the period between Christmas and Easter should be given to a serious consideration of this subject before coming to a final decision; and we have daily sought for direction from on High, that we may be led to do that which is right. Without waiting until the end of that period to announce the result of our decision, it will suffice to say now

that, although we still labor under great uncertainty respecting the future regular transmission of funds, we do feel somewhat encouraged by the tone of your letter of 28th January, and the timely relief afforded by the receipt of the special contributions so long due. So that, after duly weighing the subject in all its bearings, I have determined, by God's blessing, to continue our work upon its present footing until the usual summer vacation, (10th July,) when no observations will be made. Whether we renew our operations at the expiration of the vacation, will depend, in a great measure, upon the answer I shall receive to this communication, which will reach you in time for the June annual meeting. I may then hope to receive your answer, well-considered, by the middle of *August* next, at farthest. * * * * *

Africa.

REPORT OF REV. J. PAYNE, OF THE MISSIONARY STATIONS IN WESTERN AFRICA.

West Africa, Dec. 31, 1847.

REV. AND DEAR SIR :

Spared, through the great mercy of God, to the period when I am expected to render a report of the condition of the stations under my superintendence and pastoral care, I proceed to discharge this duty with mingled feelings of gratitude and anxiety never before experienced. Though at no period in its history has the Mission been without its trials, the past year has been distinguished, beyond all others, in circumstances—to human view—of an adverse character. While the advanced stage of our operations has brought out sources of temptation, under which some have failed, and which called for increased efficiency on the part of those who have the care of the souls—at this very time, when the greatest number of missionaries ever in the field should have been doubled—we have seen our force gradually reduced, until there remains but *one ordained laborer in the Mission!* But that one laborer never felt greater cause for gratitude and encouragement—never perceived a louder call upon the faith and zeal of the Church, than is furnished in the actual state and prospects of the Mission, which he is now permitted to exhibit.

CAVALLA STATION.

Communicants, 31—viz :		Julia Ann Brown 19, admitted Aug., 1845.
Mrs. Anna M. Payne,	} <i>Colonists.</i>	B. C. Webb..... " " " 1846.
Mr. J. T. Gibson,		Horatio Gillet.... 18, " "
Mrs. Louisa Gibson,		James Pratt..... 17, " "
		Francis Allison... 23, from A. B. Miss.
		Thomas Wilson.. " " " 1847.
Native.	Age.	Caroline P. Rand 14, admitted June, "
E. M. Lowe..... 20,	admitted Sept.,	Ellen Milnor..... 11, " "
Freeman Clarkson 19,	" "	Henry Morton.... 14, " "
Tho. L. Robinson 18,	" "	Henry P. Johns... 19, " Sept., "
P. W. Stimpson... 19,	" "	Hec'r Humphries 17, " Oct., "
Clement F. Jones 17,	" "	B. W. Dorr..... 18, from Taboo. "
Jacob P. Donaldson 16,	" "	Jno. W. Hutchins 17, " " "
Wm. Spear..... 25,	Feb., 1843.	Benjamin Johnson 25, " " "
Emily Spear..... 20,	Oct., "	Edward Valentine 21, " " "
Marg't Champaign 20,	April, 1844.	Lucy M. Clarkson 16, admitted Aug., 1844.
Gray Gilliat..... 16,	" "	John A. Vaughan 26, " Jan., 1845.
Helen Wisner.... 21,	from A. B. Mis. 1845.	

During the year one communicant, B. B. Wisner, has died; two have been suspended for withdrawing from all religious services, one for lying, and two for grosser immoralities.

SCHOOL.—MALE DEPARTMENT.

Mr. J. T. Gibson, *Teacher*—3 Native Assistants.

Number of boys 42; viz.:

<i>First Class</i> —E. M. Lowe, Freeman Clarkson.....	2
<i>Studies</i> —Grammar, Arithmetic, Grebo and English Reading, History, Composition and Geography.	
<i>Second Class</i> —B. C. Webb, P. W. Stimpson, C. F. Jones, Jacob P. Donaldson, James Pratt, H. Gibson.....	6
<i>Studies</i> —Same as the first class.	
<i>Third Class</i> —Thos. L. Robinson, Gray Gilliat, Gregory T. Bedell,.....	3
<i>Studies</i> —Parley's History, Arithmetic, Grebo and English Reading.	
<i>Fourth Class</i> —Horatio Gillet, Wm. Bryant, Henry Morton, E. Valentine, B. W. Dorr, J. W. Hutchins, H. Humphries, Wm. Kinkle, Herbert Congdon.....	9
<i>Studies</i> —Arithmetic, Reading and Writing.	
<i>Fifth Class</i> —George W. Natt, Wm. White, Thos. C. Brownell, Solomon Alter.....	4
<i>Studies</i> —Reading and Spelling.	
<i>Sixth Class</i> —Wm. Jackson, Isaac Cannell, S. H. Tyng, J. Brown, Francis Hoskins, J. Woart, Paul Trapier, W. C. Russell, William Hodge, Geo. T. Fox, Herman Cope, Z. Mead, Wm. Sparrow, Chas. Morgan, R. Williams, J. Contee, A. Vinton, Salmon Wheaton.....	18
<i>Studies</i> —Reading and Spelling.	
Total.....	42

During the year Wm. Spear has been appointed secular agent to the station, and ceased to be a scholar. C. Wiltberger and J. G. Maxwell have left the school.

FEMALE DEPARTMENT.

Teacher—Mrs. Louisa Gibson—1 Native Assistant.

<i>First Class</i> —Lucy M. Clarkson, Sarah L. C. Smith, Helen Morton.....	3
<i>Studies</i> —Parley's History, Arithmetic, Scriptures, and Geography.	
<i>Second Class</i> —Caroline P. Rand, Mary Maxwell, Grace Church..	3
<i>Studies</i> —Parley's History, Geography, Arithmetic, Scriptures, Writing and Grebo.	
<i>Third Class</i> —Julia Brown, Eliza A. Taft.....	2
<i>Studies</i> —Philosophy, Geography, Scriptures, Grebo.	
<i>Fourth Class</i> —Emma Clay, Ellen Milnor, Nancy B. Perry.....	3
<i>Studies</i> —Geography, Philosophy, Writing, Grebo.	
<i>Fifth Class</i> —Lucy Balmain, Sarah Morgan, Eliza Roberts, Fanny Ingle, Sarah Newbold Wilson, Rachel Maynard, Sophia Bartholomew, Lucie Byrd, Anna Wisner, Laura Lincoln, Isabella Neville, Jane Suddards, Anna Humphries, M. J. Banks.....	14

Total..... 25

Since the last report M. Bryant's health has become too bad to allow her to attend school. H. Hunter, Sarah Hamm, M. Punchard, and L. M. Howard, have been married to teachers and assistants connected with the Mission; and, except the last, have ceased to be members of the boarding-school. All, however, render assistance in the female department of the school, except M. Bryant.

PASTORAL DEPARTMENT.

It is cause of devout gratitude to the missionary that he is permitted to report having held a public service and preached on *every Sunday during the year*, to native congregations averaging 200, and besides, preached on an average four times every week at *this station* to the Mission family, and in four small native towns belonging to Cavalla. In the Sunday-schools, on every Sunday afternoon, he and Mrs. Payne, with assistants, have met and instructed about eighty persons, including members of the schools and others connected with the Mission family. Besides a public lecture in English on every Thursday and Sunday evenings, he has generally conducted the daily evening service for schools, imparting religious instruction suited to the capacities and attainments of the various classes of children.

Grebo Translations, &c.

The missionary has continued to devote two hours every morning, (when at home,) to writing and translating the Scriptures into Grebo. During the year he has reviewed Genesis and the Gospel according to St. Luke, translated the Gospel according to St. John and the Acts of the Apostles, and written a History of the Greboes in their native tongue. The Bible History, a work of Rev. Mr. Wilson, of the Am. Board, has been also reviewed; and, in connection with Dr. Perkins, the missionary has prepared a small Grebo Primer.

RIVER CAVALLA STATION.

Teacher—Francis Allison.

First Class—Thos. Wilson, N. Sayre Harris..... 2

Studies—Arithmetic, Scriptures, Catechism, &c.

Second Class—Thos. Fales, Seth Todd, Sam'l Cutler, George Hathaway, Walter Bulkley, Thos. Scovil, J. Lyman Clark, J. Vaughan Gardiner, J. W. James, Elias White Hale, Thos. Lyell Guion, George S. Wardwell..... 12

Total..... 14

Theophilus Morris has left the school within a week past, in consequence of grossly immoral conduct.

The missionary has visited this station once a week; latterly, once in two weeks; examining and catechising the children, and preaching alternately in two towns near the Mission premises.

The teacher here has conducted himself, for the most part, with propriety, and manifested a commendable interest in the improvement of his children, and in the spiritual welfare of his people.

ROCKBOOKAH STATION.

The missionary has made three pastoral visits to this station since his last report, at each time preaching, and administering the communion. He has baptized and admitted to the communion one colonist, a member of Mr. Appleby's family, and received one native communicant from Taboo Station. Communicants at present, as follows: 2 whites, 1 colonist, 2 natives—total 5.

FISHTOWN STATION.

This station has also been visited three times by the missionary during the year. On each occasion he has preached and administered the com-

munion. On one of these occasions he baptized and admitted to communion a native youth, connected with the boarding-school, who had for some time previously given evidence of a change of heart. Communicants at this station at present are as follows: whites 2, colonists 2, natives 4—total, 8. As I conceive my connection with Fishtown and Rockbookah stations to extend merely to the *pastoral* supervision of the Mission families and schools connected with them, I leave it for their Superintendents to give full reports of their general state and prospects.

MOUNT VAUGHAN STATION.

The missionary entered on the pastoral duties of this station, (now wholly Colonial in its character,) in the early part of March. Since that time he has held services and preached alternately in the Chapel at Mount Vaughan, and a school-house in Latrobe, forty-five times. When the missionary commenced his labors in the colony, the number of communicants, in regular standing, was eight—at present it is twenty-one. There is a prospect of a still farther increase.

Mrs. E. M. Thomson has been doing good service at this station, in instructing about forty-five colonist day-scholars. I have attended three quarterly examinations of this school, and the attainments of the children have been creditable to their teacher, considering the irregularity with which, as they say, they *are compelled* to attend school.

Mrs. Thompson likewise superintends and chiefly instructs some fifty children on Sundays. Mr. Gibson, who lay-reads at Mount Vaughan on Sundays, instructs a Bible-class of ten or twelve, principally members of our Church in that neighborhood, on Sunday afternoons; and there is still a third Sunday-school at Latrobe, numbering about thirty pupils, under the superintendence of Mr. James Dennis, a communicant in our Church. The whole number of colonists, adults and children, receiving, what they chiefly need, sound scriptural instruction on the Lord's Day, is about one hundred.

It is greatly to be desired that a permanent church building shall be erected, and a pastor provided for this important branch of our missionary work, as soon as practicable. You have already been apprised of the spirited beginning made at Cape Palmas towards the former object. More than five hundred dollars have already been collected, and the sum will be, no doubt, still further increased; but \$2000 more are needed; and it is earnestly hoped that the numerous friends of the Mission and of the colony, in the United States, will respond to the call, which has been and is here made for assistance.

In regard to a pastor for the colony, it is desirable, if it be possible, to procure a well qualified colored man for this office, by all means to do so. Our colonist friends and brethren desire, as early as practicable, to be self-sustaining; and certainly the bones of their numerous white brethren, lying on the shores of Africa, the wasted health and strength of those who are still contending with a deadly climate, or have been compelled to leave it, and the universal voice of the Church at home, all respond amen and amen to this desire. That the colonists, advanced, as they are, some generations beyond the heathen around them, are to be prominent instruments in evangelizing the latter, is an opinion which has gained ground with the growing experience of our Mission, as I believe it has amongst its friends in the United States. But then, superior as colonists are to the natives, they rather afford the materials for raising up instruments for the missionary work, than the instruments already prepared. Without any reference to the question of the comparative intellectual capacity of the races, (to the mis-

sionary, by no means, of practical importance,) both intelligent colored and white men will remember, that not only for ten, but for scores of years, did the colonies of North America, with advantages far superior to those of the colonies in Africa, need and gladly avail themselves of the fostering care of the mother-country. Just so, now, our colonist brethren do, and will for some time, need the superior intellectual and religious advantages of their mother-country, in order to raise up, from amongst them and their children, the instruments by which their destiny is to be developed and the Gospel diffused through Africa. And he or they who will, either in the United States or Africa, with this enlarged view, and in the spirit of Paul, (2 Cor. xii. 15.) devote themselves to planting the Church firmly, or raising up instruments in the colonies, will not have labored in vain.

Respectfully submitted,

J. PAYNE.

China.

LETTER FROM THE REV. P. D. SPALDING.

Shanghai, December 15, 1847.

REV. AND DEAR BROTHER:

By request of our Bishop, I gladly write by the mail which will leave here after two days, to inform you of our present condition. I have now been in Shanghai nearly four months, and my favorable impressions of the place have been confirmed since I wrote to you, a few days after my arrival. I have been blessed with most excellent health, not having experienced a moment of illness during the time. I am pleasantly situated in the family of the Rev. Mr. Syle, and find my wants adequately supplied. Surely, I have great reason to be filled with gratitude to my Heavenly Father, for his loving kindness and tender mercy to me while I have had any being. Yet I fear I too much look upon his kind and watchful Providence as a matter of course, rather than as the love of Him, who has said, "not a sparrow falleth to the ground without his knowledge." I am diligently employed in acquiring this difficult language, and though I would not boast of my own doings, yet I may say that I feel encouraged in my progress. I commenced with the Catechism, which the Bishop had prepared, and have nearly learned the whole of the same, in the dialect of this province. I have carefully written the whole of it off in romanized characters, and shall make myself master of every word before I take up anything else. The words which I learn from it are those which I must necessarily use in preaching. It is a great help to have something of the kind with which the mind is familiar. I am convinced that it will be an invaluable assistant to us, as missionaries, in instructing these poor heathen in the doctrines of the Blessed Saviour's religion. I shall begin the Gospel of St. Matthew, when I have completed the Catechism, and go through with that in the same manner. Almost every day I take a few tracts in my pocket and go out among the people, and try to use the words that I have learned. It is not a very difficult thing to enter into conversation with a Chinaman, for it seems to me that you have only to look at him, somewhat wishfully, and he speaks. I find it not a little embarrassing to sustain my own part. I have taken the district of the city which was apportioned to Mr. Graham, and make it a point to visit as much as I can of it every Saturday, distributing tracts, and reminding the people that the day following is the Lord's Day. My parish, (if I may so call it,) is very large in point of numbers. It is a business

portion of the city, and densely populated; indeed, it seems one mass of living beings. I hope God may make me an instrument of much good to my parishioners, in guiding not a few of them to the "Lamb of God, who taketh away the sin of the world." I am happy and contented in the work before me, and to which I trust I have been called.

The congregations which assemble in the chapel every Sunday are much larger than when I first came. I have numbered them for one or two Sundays past, and find them over an hundred and fifty, besides the 36 boys attached to the school. It is truly very gratifying, that so many, among a heathen people, where no Sunday is revered, will lay aside their labors and come under the sound of the Gospel. There is nothing which has struck me as being of greater burthen, both to the body and mind, than the absence of the observance of the one day in seven, which God requires to be given to Him. It seems like an irksome round of duties, with no relief, no point at which the mind and body can rest, and then renew its duties with renewed vigor. Mr. Syle has preached every Sunday since the Bishop has been compelled to relinquish the privilege of proclaiming publicly the glad tidings of the Gospel in the ears of this people. We hope and pray that God will bless him to a restoration of his accustomed health, and thus give him fresh reasons for rejoicing in the kindness of a covenant-keeping God. The Bishop has been engaged as one of the Committee for the revision of the Chinese translation of the Holy Scriptures, which has been in session since June in this city, and which is yet engaged in the work. This has required all his strength; and it is a matter of gratitude that he has been enabled to give the labor which he has been compelled to do to this important work. I deem the work in which he is thus engaged quite as important as the preaching; for you must remember that we have no satisfactory version of the Word of God to put into the hands of this people. And it seems to me, that we cannot look for the blessing of the Holy Spirit, until God's own Word has gone forth to lighten this people, sitting in darkness and the shadow of death. What we can do now is useful in awakening these creatures of God's hand to the melancholy fact, that the objects whom they worship for gods, are the works of men's hands, and show them that God has provided some better way of access to Him, even through the blood of his "own eternal Son, who has died for sins that man has done." The school is doing well, but the number of boys has long since been limited for the want of suitable buildings. I feel every day more and more convinced of the importance of schools in all Missions to the heathen, if we would make the most of our instrumentality and do them essential good. My dear brother, how often and fervently should this school be remembered in the prayers of Christians at home, especially by those who are giving of their earthly treasure, that they may be trained up in the principles and doctrines of Christianity. Our hearts were all cheered on the arrival of the last mail, with the intelligence of the donation made to the China Mission, which God has put into the heart of one of his servants to bestow, at a period when it is so much required for the prosperity of this work. The Bishop is now negotiating for the land, and hopes to have the buildings ready for occupation before the warm season of the coming year is far advanced. The school will then be increased. It will be a subject of much gratitude, if by that time you are able to send us a layman well calculated to take charge of the school. I would also reiterate my declaration as to the great usefulness of a physician in connexion with the Mission. Much, however, must depend upon the character of the man himself. I had really hoped, when I left America, that there would be some others to follow me soon to this field of labor; but, alas! for the missionary zeal of the Church,

it seems that laborers cannot be found, who are willing to devote themselves to the work of that precious Saviour, who has redeemed them with his own blood. Since I have been here, and have seen these poor benighted heathen as they are, I have thought of my own want of interest in their case, bearing so little in proportion to what the truth in regard to them demands. Oh, may God give those who name the name of Christ, inquiring desires after the benighted sons and daughters of our fallen race, and willing hearts to do all in their power, both by giving of that bounty which God has entrusted to them, and of their prayers, that God would attend, with his ever-blessed Spirit, the labors of the Missionary of the Cross, without which, all our efforts will be "as water spilled on the ground which cannot be gathered up." I shall endeavor to have my report for the first quarter of my missionary life in China ready before the "Natchez" sails, on next Wednesday, and for that reason, have not spoken of much that I have observed in this letter. My kind remembrances to all the members of the Committee; and believe me to be, as ever,

Your affectionate friend and brother,

PHINEAS D. SPALDING.

P. S.—Mr. Spalding has made a mistake above, in supposing that my not preaching is owing to all my strength being spent on the revision of the translation of the New Testament. This, indeed, calls for more strength than I have; but my reason for not preaching, is, that it excites my nervous system too much, and on this account my physicians wholly forbid it; quiet work in my study does not affect me so much. I am now preparing a pamphlet on the correct rendering of *theos* into Chinese, for the press. I hope to finish it in a week or ten days. The question discussed is of vital importance to the success of the missionary work in China.

W. J. BOONE.

JOURNAL OF THE REV. E. W. SYLE.

Shanghai, —, 1848.

If I remember rightly, my last date transmitted to the Committee was March 3d, the day on which our school re-opened.

5th March, 1847.—Very near to our houses, between them and the river-bank, there is an old public burying-ground, said to be the property of a benevolent institution in this city, called the "Dōng Zung Dong," which might be translated "Hall of Philanthropy." One of the reports of this institution has been translated and published in full, in the Chinese Repository for August, 1846. From that, it may be seen, that this charity assumes the discharge of almost all kinds of good works, from the care of foundlings to the burying of the dead—this latter being considered a highly meritorious and beneficent act.

But to return to the grave-yard. It is now so full of mounds, and of coffins lying strewed about upon the surface of the ground, that little use is made of it, except that now and then some of the *very* poor bring out the coffin of a child, and leave it there, leaving a few strings of imitation money to keep the little soul from starving in the other world. Twice in the year, at spring and autumn, most of the mounds are found to be piled up afresh, the place and form of each rendered definite by being trimmed, and having a large clod of earth placed like a tuft upon its summit. But there are others which seem to be entirely neglected, having no one to care for them, though from their size and method of construction, they must have belonged to people of some means. The heavy roofs of tile are partly taken off

or blown away, and still more frequently the ends have broken down, though the material of the thick, low wall, is masonry of the most solid kind.

It was in one of this description that we observed, when passing by one day, that there was something moving down inside, below the level of the ground. We stooped down and saw two human beings, almost naked—one covered with scrofulous sores, and the other, to all appearance, in the last stage of emaciation. We called to them to come out, if they could, and the scrofulous one crawled up out of the dark, damp, noisome pit in which he had chosen to enearth himself. In answer to our questions, we learned that he was the active one, who went abroad and begged for rice, coming back at night, and giving to his companion in misery a portion of what he had obtained. These two men were no relation to each other, and there seemed to be no other tie between them than that they had begged in company, and now that the one could no longer go about, *this* resting-place had been chosen by them, and the other, out of mere compassion, kept his grave-fellow from actual starvation.*

7th March, Sunday.—The Chinese congregation to-day was a large one.

11th.—To-day happened one of those things which trouble us so much and so often in regard to our school-boys, and the circumstances with which dwelling in our present locality surround us. The boys going out for exercise, went to the bank of the river where there are many ships and boats moored, and consequently many sailors and boat-families, none of them desirable associates for children under moral training. A little quarrel took place, somehow or other, between our boys and these people, but nothing more than the common Chinese weapon, fierce words, came into use at first. After awhile, however, one of our boys fell to beating a deaf and dumb child, which the child's father reciprocated on the scholar. The crowd, which had gathered round this scene, accompanied the combatants to the school-house, where all adjourned for a settlement of difficulties; in effecting which, Miss Jones found she had no easy task.

Such things recur not seldom. Another instance was this: There is a large open space, not very far from us, which the Chinese soldiers use for a parade-ground. Here, as to a kind of village-green, numbers of lads and children come out in the evening to play; and at one time our boys also came occasionally, it being the only place available for a play-ground nearer than the common, at the north-west suburb, which we have mentally fixed on as our future site, when the Committee's authority for our building shall reach us.

At one end of this parade-ground is a temple, of some size, dedicated chiefly to the Goddess of Mercy, (the Buddhist Virgin.) Into this our boys wandered, and seeing on the table of offerings, before the idol, a tempting collection of nuts and fruit, a sort of scramble for them took place, some of the boys remarking that they had been taught to consider the idols as nothing but blocks of wood. Great was the astonishment of the little predators, when, on their coming home, they were told that what they had done was very wrong, and that they must pay back, out of their own pocket-money, the value of what they had taken, at the same time acknowledging their fault. Next evening, I went myself with the whole company of de-

* It was not till the entirely-helpless-one had been fed for some days, that he was able to creep out of his burrow, and become strong enough to be sent to Dr. Lockhart's hospital, (now three miles distant,) where he was attended to for some few days, and then he died. It was found that he had a confirmed dysentery, and Dr. L. suspected the former use of opium had rendered his system insensible to the remedies usually employed. In this way it is that probably the majority of opium-smokers are carried off.

linquents: those of the scholars who had not been "in the transgression," gradually fell off from us, and slunk away behind a building near to the temple, where they could watch our proceedings without feeling themselves compromised. The guilty ones went in and paid down their several small amounts with the utmost eagerness, at the same time volunteering the most extraordinary explanations.

The poor Bouze seemed almost as much frightened at this rushing reimbursement as he had been at the yesterday's scramble. He was very easily appeased, however,—replied, in answer to my remarks, that "there was no need of apologies: they were little boys, and had not yet learned the customs and proprieties."

14th March, Sunday.—Chinese congregation numerous and attentive.

15th.—Some days ago, as I was passing along the streets, I noticed that the little children, in their plays, were, many of them, gathered together in companies, holding up their little hands, and bowing themselves towards some nook of the house or corner of the street, in which they had stuck up straws as a "make-believe" for incense. By this I knew that there must have been some great idolatrous worshipping of late; just as one who visits Philadelphia the day after a great fire, or a temperance procession, might know what had taken place the day before, by noticing how many little fellows were getting rid of their exuberant spirits by marching up and down with paper-flags, or rushing about in great haste, dragging after them imaginary fire-engines. So, taking a hint from these "children playing in the market-places," I inquired, and found that there had been a great celebration in honor of the "*San Kway*"—"Three Noble-ones"—of the Taouist sect. To-day, Mr. McClatchie and myself made a visit to the chief one of the temples dedicated to them, which is situated some distance outside the great south gate. We found the temple to be of considerable size, but so similar in all respects to most other temples, as not to deserve any particular description. The answers we received to our inquiries as to who these "noble ones" might be, were not at all satisfactory. The priests, themselves, we did not expect to inform us, for one soon discovers that an acquaintance even with the history and character of the particular divinity, in whose temple they dwell, is no part of the Buddhist or Taouist priest's acquirements, much less have they any knowledge of the system, (if there be any,) in connection with which they have devoted themselves to a miserable, lazy and desipid existence. One of the bystanders, a man of some intelligence, assured us that the Triad were *Yaon*, *Shun* and *Yu*—three names famous in the semi-fabulous history of ancient Chinese emperors; but we could place no confidence in this assurance, for other people call them very different things.

The great celebration (birth-day of the chief one of the Triad,) had been past some days, no vestiges remaining of the immense concourse of devotees, chiefly country people, but large accumulations of ashes before the several shrines in the open courts. There was still, however, a little company of boy-musicians exerting themselves languidly to go through their task of playing, for several days together, to please their wooden auditors. The poor lads seemed quite enlivened by our visit, and very cheerfully played for us one of the pieces which we selected from a list they presented to us.

I have alluded to the extreme ignorance, both of the Bouzes and of the Taouist priests; of course my remarks on this point, (as on others,) are applicable only to this place, which I beg may be kept in mind, else I shall seem to be making general statements for which I have no sufficient ground. We are told that at *Hang-Chow* there are Bouzes who under-

stand and can explain the Buddhist system, and that somewhere in *Shan-se* lives the chief of the Taouists, who knows all about his own sect; however that may be, I have not met with one priest, of either sort, who was not, as far as I could judge, ignorant even below the level of his neighbors.

(TO BE CONTINUED.)

Intelligence.

AFRICA.—From Cape Palmas we have advices of as late date as 10th March last. The Rev. Mr. Payne writes that neither Mrs. Payne nor himself had ever, since their first arrival in Africa, been in the enjoyment of better health than at the date of his letter. While he laments the backwardness of candidates at home in offering themselves for this department of missionary labor, he adds, that he “never felt greater cause for gratitude and encouragement—never perceived a louder call upon the faith and zeal of the Church, than is furnished in the actual state and progress of the African Mission.”

Of the MISSION SCHOOLS, very full details are given, which will be published in the Spirit of Missions as soon as practicable, and will afford much gratification to those interested in beneficiaries.

Of the progress of the Gospel among the HEATHEN, he remarks—“It is certainly a most encouraging fact, and should be recorded ‘to the praise of the glory of his grace,’ that wherever Christ has been made known fully amongst these heathen Africans by our missionaries, there has been taken out, some *one*, at least, ‘for His name.’ Fishtown, Cape Palmas, Rocktown, Grahway, Cavalla, Rockbookah, River Cavalla, and Taboo, even were missionary operations this moment to cease, would each add to the crown of our rejoicing in the day of our Lord Jesus. Blessed be God!”

The prospects of the Church in the COLONY are every day brightening. The number of colonist communicants, through the divine blessing on the labors of the missionary, had been increased from eight to twenty-one, with a prospect of a still greater addition; and the schools, (both week-day and Sunday schools,) were doing a good work in imparting to about one hundred colonist youths and children what they chiefly need, sound Scriptural instruction.

“It is greatly to be desired,” continues Mr. Payne, “that a permanent church building shall be erected, and a pastor provided for this important branch of our missionary work, as soon as practicable. You have already been apprised of the spirited beginning made at Cape Palmas towards the former object. More than five hundred dollars have already been collected, and the sum will be no doubt still further increased. But two thousand dollars more are needed; and it is earnestly hoped that the numerous friends of the Mission and of the colony, in the United States, will respond to the call which has been made, and is here repeated, for assistance.

“In regard to a pastor for the colony, if it be possible to procure a well-

qualified colored man for the office, it is by all means desirable to do so." In these views of their respected missionary, the Foreign Committee heartily concur, and trust that they may soon have it in their power to carry them into execution.

In another portion of his letter, the Rev. Mr. Payne speaks thus of his services at the colony on CHRISTMAS DAY: "The services appropriate to this day were held at Mt. Vaughan. Our little chapel was filled to overflowing, thus affording new proof of the necessity of having a church building in the colony as soon as practicable.

"Fifty or sixty persons, including our own members and other professing Christians, came forward to partake of the broken body and shed blood of their common Lord and Saviour. It was my happiness to restore to Christian fellowship one erring brother, who had been suspended for a year; and to receive into it, for the first time, one whose character and standing will, I trust, make him, through grace, a great blessing to the community over which he has been called to preside. This was Governor Russwurm. Though for many weeks previous, he had been yielding what appeared to others, unequivocal fruits of the Spirit, he was slow to allow the conviction in his own mind, that he was in deed and in truth 'a new creature.' Once satisfied, however, on this point, he promptly made known his desire to be received into Christ's visible fold, and now came forward openly to confess Him before men."

Mr. Payne closes his interesting communication by adding as a postscript on 10th March: "At this date, Mrs. Payne and myself are well, and I shall be glad to have our friends informed that we have no idea of returning to the United States, as they suppose."

CHINA.—Since our last number, we have advices from the Mission at Shanghai, dated 15th January. The health of Bishop Boone was still too delicate to admit of his preaching. He was, however, enabled to give constant attention to the revision of the new translation of the Bible; while the Rev. Mr. Syle had acquired a sufficient knowledge of the language to qualify him for conducting the public services of the Mission Chapel in Chinese.

The Rev. Mr. Spalding speaks encouragingly of his progress in the language, and finds much advantage from mingling freely with the people for conversation and the distribution of tracts. He continues to bear his share of the duty in preaching to the foreign residents at Shanghai.

The attendance of the Chinese upon the public services of the Mission Chapel was increasing, and the schools were affording much encouragement. The number of pupils had been limited to thirty-six, for want of room to accommodate more: but the Bishop, apprised of the liberal contribution, which provides for a suitable edifice for the purpose, had commenced one which would put it in his power to receive his full number.

An interesting incident in connection with the school is mentioned in the

letter of Bishop Boone :—" We lost, a few days since, one of our boys, and had great comfort in his end. He was baptized at his own request, and died in the fullest assurance of seeing Jesus in peace, ' which,' said the little fellow, with a smile on his face, ' would be delightful.' He had been with us two years, and gave most gratifying evidence of his knowledge of the Lord Jesus, and of his doctrine. Let us sow in faith, for in due season we shall reap, if we faint not."

" My health," remarks Bishop Boone, " is still in a most uncertain state ; so that I am kept waiting from day to day to see what the Lord will do with me. The severest privation I suffer, comes from my being peremptorily commanded not to preach. Notwithstanding, I have been able to do a good deal of quiet work in my study, since last June." * * * * " I have been much relieved in my head during the last two months : the disease seems to be settling into a spinal complaint. My sufferings are sometimes great, from nervousness ; but, through God's mercy, I am generally as cheerful and happy as I have ever been. I feel that I must soon reach home ;—the greater part of the journey with me is certainly past."

Since the above was in type, we have received advices from Bishop Boone as late as 15th Feb., in which he says :—" We are going on well. My health improves slowly."

CONSTANTINOPLE.—From Bishop Southgate we have no later advices than 7th February, as noted in the last number.

ATHENS.—From the Greek Mission, letters have been received, dated on 29th March, extracts from which will be found on preceding pages, under the head of Correspondence.

The health of Mrs. Hill had improved. The Christmas examinations had given much satisfaction, and the Mission schools were affording as great opportunities of usefulness as at any former period. The missionary and his assistants, now in the seventeenth year of their work, were engaged with their usual diligence ; but were looking with great anxiety to see, whether the Church at home had become weary of supporting them in their work of well-doing.

It is hoped that the extracts published in this number will receive the attention of the friends of this Mission, who are known to be many, and have proved themselves faithful.

FINANCIAL ARRANGEMENTS OF THE FOREIGN COMMITTEE.—In several previous numbers, we have alluded to the embarrassments in which the Mission at Athens had been involved, by the action which the Foreign Committee were compelled to take last autumn, in consequence of the position in which they found themselves placed. It was one growing out of the course of things from the very commencement of our Foreign Missions.

The earliest records of the Treasury will show that the disposition to contribute specifically was evident from the first, and has been gradually increasing in the Church. While keeping all these credits distinct in their books, the Committee have continued to make their annual appropriations as the instructions of the Board, or, (where none such were given,) as their own judgment directed. As a banking-house will answer drafts, without thinking it necessary to pay to each depositor his identical dollars, and may continue honestly to do so, as long as it is solvent, so the Committee, relying upon the Church to "keep good the account" of each Mission, made it a rule to meet every draft which the support of such Mission required. In pursuing this course, however, the Committee found themselves at length in much perplexity. The habit of specific contributions was rapidly increasing, and the General Fund upon which reliance was placed for making deficiencies to any Mission, was diminishing in proportion, thus accumulating a debt which threatened to become a serious difficulty. The necessity for immediate action to remove this became apparent; hence the resolutions of November last, which threw each Mission for a season upon its own resources, and which, though providing for the missionaries by letters of credit on London as formerly, withheld from them the authority to draw, until funds were actually in hand, and the credits duly covered.

Happily, the Committee have the very best reason for believing that the Church at large fully sustains them in this attempt to provide things honest; for never before have the contributions to their treasury been so general; and while specific contributions have been large, the receipts of the General Fund, upon which they mainly relied for relief under the exigency, give reason to think that the Committee can present a report to the Board of a total extinction of their past debts.

THE FINANCIAL YEAR will close on the 15th June. All contributions to be included in the present year, must be sent in before that day.

The Annual Meeting of the "BOARD OF MISSIONS," will be held on Tuesday, the 20th inst., at Providence, R. I.

The Rev. Thos. M. Clark, of Trinity Church, Boston, will preach the Annual Sermon on the first morning of its session, on which occasion, also, the Holy Communion will be administered. On the second evening, a public Missionary Meeting will be held, under the direction of the Senior Bishop present, assisted by the Secretary of the Board and the Secretaries of the Committees.

The Rev. E. W. Hening, Missionary to Africa, was admitted to Priests' Orders on Wednesday morning, May 10th, in the chapel of the Theological Seminary of Virginia, by the Rt. Rev. Bishop Meade.

The Foreign Committee have the prospect of being enabled to send out three ordained Missionaries for Africa, in the course of the present summer, or in the fall.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th April to the 15th May, 1848:

VERMONT.

Jericho—Calvary Ch., Mrs. C. S. Brown.....	\$1 00	
Rutland—Trinity Ch.....	10 00	
Do. do., S. S.....	5 00	\$16 00

MASSACHUSETTS.

Boston—Christ Ch. S. S., for ed. of a child in China.....	25 00	
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CONNECTICUT.

Hartford—Christ Ch. S. S., for ed. of a child in China.....	25 00	
Middletown—Christ Ch., Ladies Miss. Soc. h.....	10 50	
Pomfret—Christ Ch., for Africa.....	4 00	
Ridgefield—St. Stephen's Ch.....	10 00	49 50

NEW-YORK.

Glen Cove, L. I.—St. Paul's Ch....	1 00	
Malone—St. Mark's Ch.....	2 25	
New-York—Ch. of the Ascension, Mrs. M. and Miss E. T. bal. of ann. pledge of \$750 to Miss. Schools, China.....	50 00	
St. Thomas's Ch. S. S., for ed. Wm. Henry, in Africa.....	20 00	
St. George's Ch., a member for Greece.....	10 00	
St. Mark's Ch. in the Bowery, Mon. off'gs.....	50	
Family mite-box.....	3 25	
Newtown, L. I.—St. George's Ch. China.....	14 00	
Pottsdam—Trinity Ch.....	12 00	
Do. for China.....	5 00	
Staten Island—Mrs. Marg't Holmes, for China.....	4 00	122 00

WESTERN NEW YORK.

Geneva—Trinity Ch., 2 members, Africa.....	15 00	
Do. do. Greece.....	10 00	
Rochester—St. Luke's Ch., for China.....	35 00	
Do. do. Greece.....	25 00	
Do. do. Africa.....	20 00	
Do. 5th ann. payment for ed. of Thos. Pitkin, Africa.....	20 00	125 00

NEW-JERSEY.

Orange—St. Mark's.....	30 00	
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PENNSYLVANIA.

Brownsville—Christ Ch., a member, for China 2, Africa 1.....	3 00	
Philadelphia—Ch. of the Epiphany, Ladies Sewing Soc. \$250; S. Schools \$250, bal. of ann. support of the Rev. Mr. and Mrs. Payne, Africa.....	500 00	
S. Schools of do. for ed. of 3 children in Africa.....	60 00	
St. James's Ch. Young Ladies' Miss. Soc., for China.....	12 50	
Do. for Africa.....	12 50	
St. Luke's Ch. Young Ladies' Miss. Soc., for China.....	10 00	

St. Peter's Ch. from 2d quarterly coll. for Africa.....	\$5 00	
Do. for Constantinople.....	10 00	
Williamsport—Christ Ch.....	2 00	\$615 00

MARYLAND.

Frederick Co.—Zion Ch., Greece.....	10 00	
Do. Africa.....	2 50	
Do. China.....	2 00	
Rector's children do.....	50	
Georgetown—Christ Ch. S. S., for ed. of a child in China.....	25 00	
St. John's Ch.....	30 00	
Washington—Trinity Ch.....	95 00	
Do. for Greece.....	5 00	170 00

VIRGINIA.

Fauquier Co.—Leeds Parish, for Africa.....	40 00	
Littleton Parish, Grace Ch.....	10 00	
Shepherdstown—Trinity Ch., Africa and China.....	30 00	
Westmoreland Co.—Washington and Cople Parishes.....	5 00	85 00

SOUTH CAROLINA.

Charleston—St. Michael's Ch. S. S. for ed. Africa.....	20 00	
St. Stephen's Ch. Mon. Miss. Lec.....	2 12	
Richland District—Zion Ch., Africa.....	10 00	
Waccamaw—All Sain's, Africa.....	100 00	132 12

GEORGIA.

Augusta—St. Paul's Ch.....	19 00	
do for Constantinople.....	15 00	
Ogeechee Mission—Rev. W. C. Williams, for Africa.....	6 05	
Savannah—Christ Ch. S. S. for ed. Edward Neufville, Africa.....	20 00	
St. John's Ch.....	50 00	
Christ Ch. for Greece.....	3 00	
Do. Africa.....	1 00	114 05

ALABAMA.

Huntsville—Ch. of the Nativity.....	10 00	
Mobile—Christ Ch. Bp. Polk Miss. Soc. for ed. Susu J. Dwyer and Sam'l S. Lewis, Africa.....	50 00	60 00

FLORIDA.

Key West—St. Paul's Ch.....	11 25	
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LOUISIANA.

New-Orleans—St. Paul's Ch. "O." for ed. China, for years 1847 and 1848.....	50 00	
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KENTUCKY.

Frankfort—Ch. of the Ascension, for Greece.....	15 00	
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OHIO.

Sandusky City—Grace Ch.....	5 00	
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INDIANA.

Centreville—Sam'l Boyd, Esq., ½.....	5 00	
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Total.....\$1629 92

(Received since June 15th, \$23,504 66.)

Errata.—In the April No., for Christ Ch., Stamford, Conn., \$10, read Christ Ch., Stratford, Conn., \$10. In May No., St. Thomas's Ch., New-York, for Africa, \$103, read Chiuu, \$103.





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